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THE Young Mans claim unto the Sacrament OF THE LORDS-SUPPER.

OR,

The EXAMINATION of a Perſon approaching to the Table of the LORD.

Compos'd

By the Reverend Mr. JOHN QUICK, Miniſter of the Goſpel, in *London.*

And now, in a *Second Impreſſion*, Offer'd unto the Churches of *New England*; by Sundry Miniſters of thoſe Churches, Approving of it, and Atteſting to it.

With a Defence of thoſe Churches, from what is Offenſive to them, in a Diſcourſe lately Publiſhed, under the Title of, **The Doctrine of Inſtituted Churches.**

By certain Miniſters of the Goſpel, in *Boſton.*

BOSTON, Printed by *B Green*, and *J Allen*, for *Samuel Phillips*, at the Brick Shop near the Old Meeting Houſe 1700.

HIS *respondent, qui vulgo vocantur* **Free-Admitters,** *inter quos Populi multitudines, pietati ut plurimum eheu! nimis inimicæ, tanquam fæces Subsidunt.*

Beverl. Unio Reform. *p.* 35.

A Defence of Evangelical

Churches,

IN

A *Soft Answer* to what may Offend the Churches of NEW-ENGLAND in an *Hard Attempt* against them, under the Title of, The Doctrine of Instituted Churches.

AND,

A Short Account of the Discourse about, A Claim to the Lords Table, here Published and Commended, as a Treatise worthy of Great Acceptance in the Churches.

ENGLAND acknowledges *New-England*, as the most Resembling *Daughter* among all her *Colonies*; and She may receive Instructions from thence, that may render it most unreasonable for her to *Forsake the*

Law of her Mother. There was a Time, when He who *holds the Stars in his Right Hand*, ſent over many Scores of them, to Shine in this *American Orb*, out of reach to the ſweeping Rage of the *Dragon.* But of Later Years, the *Stars* that Shine in *Europe*, do without moving from thence, only ſend over their ſweet *Influences*, in their Holy and Heavenly Writings. Beſides the many Treatiſes which *New-England* is continually, by the way of the Preſs, receiving from the Divines born and bred in this Country, it annually Vends (I ſuppoſe) Hundreds of *Books* publiſhed by Divines Beyond Sea; and many of them are here found ſo Acceptable and Serviceable, that *New England* gives them a *Second Impreſſion.* If the *Groans of the Plantations* complain, That they meet with ſome Difficulties from *England*, on *Political* Accounts, 'tis well that on *Religious* Ones, we have ſome Compenſation made unto us. And if the *Non-Conformiſts*, Who are the trueſt and ſoundeſt part of the *Church of England*, yet meet with Diſcouragement there, let it be ſome ſatisfaction to them, that here is a whole *Nation of Non Conformiſts*, which

which know them, and love them, and *Read* them, when they cannot *See* them.

Among those Worthy Ministers of *London*, whose Labours have been Useful and Precious to the *Christians* in these Ends of the Earth, a Character of special Respect is due to the Reverend QUICK. His Great Pains in Translating and Publishing, the *Synodicon Galliæ Reformatæ*, deserve acknowledgments from all Good men, and Sharpen their Appetites for his *Icones*. But if he had never gratifyed the Publick, with any other of his Compositures, besides his, *Young Mans Claim to the Sacrament of the Lords Supper*, *That* alone were enough to have endear'd him unto the *Christians* that compose the Churches in the *American* Regions. The Discourse is *Brief*, and yet *Full*; *Full*, and yet *Plain*: *Plain*, and yet *Quick and Powerful*; *Holiness* breathes in every line of it; it consisteth of *Right Words*; and it is admirably well accommodated unto the Designs of *Practical Christianity*. *In tenui Labor, at tenuis non Gloria.* ---- The *Young People* of *New-England*, so much forget the *Church State* which was the *Errand* of their Fathers into this *Wilderness*, and so little prepare

for, and Approach *to*, the *Sacred Fellowship* of that *Church State*, that we may not wonder at the terrible Judgments, which have, like Fire from the *Neglected Altar*, iſſued forth upon them. To *Quicken* our *Young People*, unto ſuch a Conſcientious Renovation of their *Baptiſmal Covenant*, as may make it appear that when they are *Come to years of Diſcretion*, they are *Come to years of Religion*, and to Aſſiſt both *Paſtors* and *People*, in bringing our *Baptiſed*, under an orderly *Confirmation*, and in that *Examination* which may bring the well qualified unto the *Table* of the Lord; This were a thing highly advantageous to our *Churches*. Now to Do *This*, is the Tendency of the Diſcourſe here put into our Hands And though the Worthy Author, ſhould never in this World *Know* all the particular *Succeſs* of this his Diſcourſe, yet there is a World, wherein he may Expect both the *Knowledge* and the *Reward* of it: yea, whatever be the *Succeſs*, Great will be the *Reward*.

The *Firſt Intention* in the *Second Impreſſion* of this *Enchiridion Juvenis Chriſtiani* (as we may call it,) is, To Direct and Excite, *Practical Chriſtianity*, in that Grand

Grand Engine of it, *The Celebration of the Euchariſt.* But when a Neighbour, whoſe Reſpect both for the Author and the Matter of this Little Book, diſpoſed him, to put Himſelf unto ſome Expence for the Re-printing thereof, requeſted us, to Write a *Præface* unto it, the like Reſpect in *Us*, (One of whom, did at *London* Eight years ago enjoy a perſonal Acquaintance with the Author,) cauſed us joyfully to Embrace that Opportunity. Nor is it a ſmall ſatisfaction unto us, that we have herein ſo good an Opportunity, to do ſome further Service for our Churches, and to take ſome Notice of the Circumſtances which call for that Service.

We cannot but be ſenſible, When the moſt conſiderable part of the *Miniſters* of the Goſpel throughout this Colony, have under their Hands proclaimed their ſenſe of it, That there are *Tendencies* among us, towards *Deviations* from the *Good Order*, wherein our Churches have, according to the Word of the Lord Jeſus Chriſt, been happily Eſtabliſhed and Continued. We pray, Let it be Remembred, That there are Excellent Servants of the Lord Jeſus Chriſt, not concurring

every *punctilio* of our *Platform*, whom we are very far from counting *Enemies* to our Churches, or *Apoſtates* from the Religion of them. And we are as far from Cenſuring and Reproaching, *All our Young Men*, as gone off from the *Way of their Fathers*, and of the Churches, while we know that ſo many of them, are of pious Diſpoſitions, anſwerable to their other Lovely Accompliſhments. Nevertheleſs, the *Miniſters* who complain'd of, *Tendencies towards Deviations from the Good Order of the Churches*, muſt not be condemn'd as making a Raſh Complaint: While their *Ears* do often hear men expreſly wiſh for *Another Order* to be introduced, and their *Eyes* do ſee many things, not only *Writ*, but alſo *Done*, that are contrary, yea, Deſtructive to the *preſent Order*. There is no arguing againſt *Senſe*: and when we feel an Houſe *pulling down*, it will be impoſſible for any but men faſt *Aſleep*, to *dream*, that it is Building up. Indeed the promoters of thoſe *Deviations* and *Innovations* which threaten the Churches do not ſeem Agreed among themſelves, in any one point, but This, that they would not have Things to be as the Eminent *Planters*,

ters, and General *Synods*, of our Churches have Left them unto us. And it is not without a Remarkable *Providence* of the Lord, who *Walks in the midſt of the Golden Candleſticks*, that nothing has been hitherto *Emitted* againſt the Conſtitution of theſe Churches, but it has been *Decried* even by thoſe that are not over-fond of that Conſtitution: it has had ſome odd *ſtrokes* that even they that wiſh for, and heave at the *Alteration* therein Endeavoured, have yet been ſcandalized at, as indefenſible. There is in this Diſpenſation of God, an *Admonition* to them that will receive it! It's alſo true, for the moſt part, ſober men will profeſs, That they Look upon the Holy Churches of *New England* as dear to God, and for the main in a better *Order*, than moſt upon the face of this miſerable Earth: nor do they actually *mend* any thing, in *gadding to change their way*. But yet ſuch is the *Levity* of an *Unſtudied* and *Unſtable* Generation, that if any thing be *Done* againſt that *Order of the Goſpel*, they will Invent all the Colours imaginable to excuſe it, and maintain it; and if any thing be *Writ* or *Spoke* for that *Order*, they will Employ

as

as many *Cavils* as they can upon it; it is distastful to them. The *Books* Written to explain and maintain the Discipline of our *Churches* by the brave men that first Enlightened these parts of the Earth, they so slight them, that they never so much as Read them; and at the same-time, the Books written by the *Ultramarine Adversaries* of the *Churches* are in their *Hands Night* and *Day*. Let it be but intimated, That a man is disaffected unto the *Churches*, they will have his *Person in Admiration*, as being a man of *Absolute Learning*, (though he should be so no otherwise than in *Erasmus's* phrase:) And let a man be Looked upon, as a *Friend unto the way of the Churches*, his Reputation is gone with 'em; he can do nothing worth looking upon. If *all men* are such Friends to the Constitution of our *Churches*, *What means this bleating and Lowing?* There are too many, who do not very *prudently*, that they can find no other methods of expressing their Friendship. No Syrs, *Habent Opera suam Linguam*; If a man have never so little Acquaintance with *Church History*, and the, *Prudentia veteris Ecclesiæ*, the prospect of such

ſuch things will give him ſome Apprehenſions.

Among the many other *Devices*, wherewith our Inconveniencies are carried on, we cannot but complain of one, that hath in it as much of *Injuſtice*, as of *Stratagem*: And this is, That they muſt be carried on, under the Name of **Presbyterians**, a Name which the Churches of *New-England* mention with Honour, juſtly expecting from them that claim *it*, nothing but *Kindneſs*. 'Tis true, as every thing admits of a *Diſtinction*, there may be two ſorts of *Presbyterians*: The Author of the *Unio Reformantium*, Long ſince noted a very notable Diſtinction between, *The Reforming Presbyterians*, and, *The Presbyterian Formaliſts*; adding, That the *Congregationals* are a *choice, if not the beſt part of the True Presbyterians*. There are thoſe whom we may call *Reforming Presbyterians*, men that are Studious of *Piety* and *Sanctity*, and a *Diſcipline* that ſhall promote *Piety* & *Sanctity* in the Churches of the Lord Jeſus Chriſt. And then, there are ſome, who cannot indeed preſently conform to all the *Superſtitions* retained in part of the Church of *England*, but yet are either

Strangers

Strangers to the *Diſcipline* in the beſt Ordered Churches of the *Reformation*, or Averſe to it, on other principles than thoſe of *Piety* and *Sanctity*; and ſuch as Labour and Rejoyce where-ever they come, to ſee *Encloſures* about the Churches demoliſhed, and whatever diſtinguiſhes them from the wide and wild World Extinguiſhed. *Hi Claſſicalium nomine* (as one that knew them, ſays of them) *Reformationi omni reali obicem poſuere, et etiamnum ponunt.* Now, the true *Reforming Presbyterians* will find ſo little diſagreeable to them, in the Churches of *New England*, that *We* are ſatisfied, they would never offer any *Diſturbance* to them, never value themſelves upon any *Difference* from them, never ſignalize their *Diſſatisfaction* at them. There are certain *Heads of Agreement*, whereon the *Presbyterians* and *Congregational Brethren* in *London*, have *United*. And indeed the *Varieties* between them, are ſo *Little*, that we wonder any *Men of Great Souls* can find any matter worthy of Contention in them. The famous *Robinſon* himſelf though counted as far from a *Presbyterian* as any, declares, *Regimen noſtrum Eccleſiaſticum eſt minime Democraticum, ſed plane*

plane Aristocraticum et Presbyteriale. And on the other side, the famous *Newcomen*, though a great *Presbyterian*, when our *Platform of Discipline* was first published, he carried it one day into the Pulpit with him, uttering a great *Approbation* of it. Now, Let all the World know, That the Churches of *New-England*, are as much in that Happy *Union*, as any under the Cope of Heaven; and we do, and shall contend with none, but those who violate the Articles of that *Union*. *Reforming Presbyterians* of an Eminent Character sometimes retiring hither, have been as much Received, Beloved, and Esteemed here, as any of the Pastors born & bred among us; and as the Churches of *New-England* imposed nothing upon them, that was grievous to their Conscience, thus they, not only conformed unto the Things which they found here practised, but even made Conscience of doing so. The *Presbyterians* which have fought the *peace* of these Gardens of the Lord, have not in any Laudable thing been inferiour to those that shall under the Notion of *Presbyterians* go to break down the *hedge* about them, or fill them with *Weeds* which did not use to be there.

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A Brief Treatiſe Vindicating, *The Order of the Goſpel, profeſſed and practiſed by the Churches of* New England, has been lately ſet forth among us; and their Vindication in every point is fetch'd from the Conceſſions of the *Reforming Presbyterians* beyond Sea, yea, not only this and that particular Author of Great Fame among thoſe of ſuch a Denomination, but whole *Synods*, whole *Nations* of them. Now a Treatiſe thus proved and Approved by the moſt unexceptionable Authority of *Presbyterians*, muſt be aſſaulted with a *Review*, pretending to Anſwer it; and the Anſwerers will be Angry, we ſuppoſe, if they been't counted *Presbyterians*. Whatever may appear Injurious in that *Review*, we have the ſame cauſe to forbear any Rejoinders, that *Melanæthon* had, for perſwading *Vitus Theodorus* againſt Rejoyning any thing upon *Oſiander* when he had abuſed him; and we have conſidered, *Optimus ille qui ferre novit Injurias plurimas* All we ask is, That the Authors will find for themſelves another Name than that of *Congregational* or *Presbyterians*! What ſhall we ſay more? Our Authors will hold forth, that where a Church

has *Elders*, there is no neceſſity that *they* ſhould conſent unto the *Choice* of more, when more ſhall be *Choſen*, but the Vote of the major part of the *Brethren* is valid, without the concurrence of the *Elders*. And yet theſe challenge the Name of *Presbyterians*, as belonging to them. 'Tis alſo well-known, That in almoſt all the *Presbyterian Churches* on the face of the Earth, the Rights of the *Fraternity* are ſtill after ſome ſort preſerved, by a *Conſiſtory of Elders*, choſen from among them; Whereas our *Presbyterians*, for the moſt part, ſo far as we are inform'd, abhor, diſdain, deride the very mention of them: And ſome that wil permit ſuch *Elders*, yet forbid 'em *any ways to intermeddle in the affayr*, of Trying and Judging, who ſhall be Admitted unto *Sacraments*. This is not fair! Briefly, There are ſome who are unacquainted with the Orderly Eſtabliſhments, in the *Scotch*, the *Dutch*, the *French*, the *Genevian*, and other Churches of the *Reformed*, which are all *Presbyterian*: but they have ſeen ſome Churches in the *Engliſh Nation*, Gathered, or

[Mr. S. S. Doctr. of Churches. p. 9.]

[Mr. S.S. p. 12.]

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Continued, with much ado, by very Holy Miniſters, in a Time of *Perſecution*, and *therefore* in more feeble, more defective, more uncertain circumſtances, than they themſelves would gladly have been. And now, they ſet up as *Reformers* for the Churches of *New England*, but the *Reformation* which they propound is, for our Churches to part with *Orderly Eſtabliſhments*, wherein they Harmonize with other *Presbyterian* Churches, and to put themſelves into the *feeble condition* of thoſe few that juſt make a ſhift to Live, and that would with all their Hearts, get into the Condition of *New England*, if they could. A Laudable Attempt! If theſe our Friends, are *Presbyterians*, why do they pay ſo little Reſpects unto the *Claſſes* of the *Paſtors* in the Vicinity? Our *Paſtors* have their *Aſſociations*, for mutual Aſſiſtance in the Work of the Goſpel; If theſe *Aſſociations* do not aſſume unto themſelves all the *power*, which many *Presbyterians* can allow to them, yet they may unqueſtionably aſſume and expect ſo much *power*, that there be no publick Actions done to Invade and Alter the Conſtitution of our Churches, without the Advice of

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the *Neighborring Miniſters.* But when or where was this Advice, ever ſo much as once taken for any of thoſe Actions that have been done (even in Print.) contrary to *what is commonly profeſſed and practiſed in the Churches of* New England? Give us leave to ſay it: There hath not any one thing been done againſt the *Eſtabliſhed Order* of our Churches, by thoſe, who call themſelves *Presbyterians*, but if they had been in any other Countrey of *Presbyterian Churches* under the Cope of Heaven, they would have been ſeverely Cenſured. *Synods* of all the Churches in our Colony, and *Synods* conſiſting very much of thoſe Holy, and Learned, and Able Divines, in compariſon of whom, the minds of thoſe that now oppoſe their Determinations, are (to ſpeak in an Hebrew phraſe) Like *the Eye of a Needle, to the Gate of a Temple*, have given us from the Word of God, an *Eſtabliſhed Order* to be kept in our Churches. And though ſome Raw Youths may under the Name of *Presbyterians*, now value themſelves upon their contempt of the *Platform, of Diſcipline*, which is the Summe of our *Eſtabliſhed Order*, yet thoſe Reverend *Presbyterians*, who

who publiſhed their *Jus Divinum* near fifty years ago, Expreſly declare, *That they agree with the Things of the greateſt concernment in it; and their Debates about ſome things of leſſer conſequence, were not* Contentiones, *but* Collationes. They that go to undermine this *Eſtabliſhed Order*, do not in the leaſt pretend, that any one *Sinful Thing* is therein impoſed: and yet without the Sentence of any *Synod* (ſo much as a *Provincial* One,) they not only do themſelves depart from our *Eſtabliſhments*, but alſo, partly by *Manuſcripts* induſtriouſly and miſchievouſly handed about the Countrey, and partly by *Printed Oppoſitions*, Excite all people to *give up* what they have in the *Way of God* received from His Word We Appeal to all the *Reforming Presbyterians* in the World: Say, O ye men of *God*, and of *Order*, Say, O our Ever-honoured Brethren; Will you approve ſuch Things? Or, can they who do ſuch Things, eaſily make you a Reparation, for the *Wrong* they have done *you*, by making *your Name*, the Umbrage of their *Diſorderly Undertakings*?

The Reverend QUICK ſhall ſpeak for you. That Excellent *Presbyterian*, hath

hath written the very *Spirit* of the *New-Engliſh Reformers*; he writes the Principles, that are the very *Vitals* of our Churches, and *they* will Prize him, and Love him, and Bleſs God for him. He propoſes, that our Young People, in *performance of their Baptiſmal Vow, humbly craving Admiſſion to the Lords moſt Holy Table*, be found able and willing to perform the Duties of *Regenerate Chriſtians*; and he propoſes, that they be *Examined*, Whether they be ſenſible of their *Spiritual Wants*; And of their manifold *Sinfulneſs*, and *Wretchedneſs*? And, whether they have by *Saving Faith* betaken themſelves to the Lord Jeſus Chriſt, in all His Offices, for Salvation from their *Sinfulneſs* and *Wretchedneſs*? And, what *Ground of Hope* they have, that God has Accepted them, and Pardoned them? And, where they hope to find their *Juſtifying Righteouſneſs*? And, whether they be yet in the *Covenant of Grace*? And, After what manner, they will Prepare for, and Approach to, and *Diſcern the Lords Body* at, the *Table of the Lord*? And he concludes with bringing them under a COVENANT, That they will *Submit unto the Diſcipline* of that particular Church whereto they ſhall apply themſelves;

themſelves; *to be Admoniſhed, Reproved, Cenſured, If need be, by the* PASTOR, *and* BRETHREN *of that Church.*

Sirs, *New England* it ſelf is not more *New Engliſh*! If the Paſtors of our Churches will Examine all the Candidates of their Communion, with ſuch Queſtions as theſe, and Expect fit Anſwers to the Queſtions, and Report as much of the Anſwers as may be judg'd fit unto the Brethren, This is all the *Relation of Experiences*, that ever we would urge for. And we fear, a *Relation* has often been Produced and Accepted by great pleaders for it, without half ſo much Examination.

We earneſtly declare unto you, O People of God, That *This* is the very *Diſcipline* which we wiſh to ſee preſerved in the Churches of *New England*, as Fearing that the Churches themſelves cannot be preſerved, but ſoon become *Lotheſome* to Heaven, if *This* be loſt. We could without any Trouble, ſee *Varieties* in the Cuſtomes of the *Churches*, about ſuch Things as may be *Varied* according to the ſenſe of Edification one way or another; nor did we ever much admire the Wiſdom of them that have been the rigid and cogent Exactors of *Uniformity* in things purely *Indifferent.*

different. But we confeſs, that we are more than a little Troubled, nor can we forbear *Speaking to them, and ſaying, Do not Sin againſt the Churches!* when we ſee men labouring to *Unhinge* the very *Eſſentials* of our *Churches*, and change the very *Matter* and *Form* of them: And the more noted the men are for Experimental Religion, and the more we value and honour them for their ſtrict *Converſation* (wherein, *Sobrij accedunt ad perdendas Eccleſias,*) we are ſtill the more Troubled. *Had it been an Enemy, we could have born it,* but they are our dear *Brethren* ſometimes, and men that we have a great reſpect for on the account of their profitable Preaching, and Exemplary Walking. We hope, they will hear your cries, O ye Endangered Churches, reaching to their ſerious Hearts; *What thou, O our Son! Thou that we hoped, would have been one of our Guides; Thou that haſt been ſo well acquainted with us; Thou from whom we have had ſuch ſweet counſel. Thou, whoſe Company has been ſo grateful unto us in the Houſe of God: Think, we pray thee, Think of what thou doſt. Certainly, Thou canſt not wittingly and willingly do us any Hurt! Why ſhouldſt thou be through thy mi-*

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ſake ſo unhappy, and why ſhould thy worthy Talents be ſo unhappily Employ'd, as to damnify the Intereſts, which the Sincere Intention of thy Soul was to have preſerved? And that which we think, ſhould cauſe the Cryes of the Churches, to arrive with the more of Pungency, unto the Hearts of theſe our Brethren, is, *The Evil Tendency of their Undertakings.* For, as they do not Subſtitute a *Better Order* for our Churches, in the room of *that*, which they go to *take away*, and which we judge we ſhould *Let no man take away*, ſo, they cannot rationally imagine, that what *they* propound as a *Better Order* ſhould be for one while brought in upon them. All the *Tendency* therefore of the Writings that batter the *Order* of our Churches, can be only to fill the Mouths of a *Revolting Generation*, with *Cavils* againſt thoſe things, which the Generality of our more Devout, and more Studied People, take to be the *Right wayes of the Lord* It is too notorious, That every Town, hath more or leſs a Company of looſe People in it, that are without the *Power of Godlineſs*; and yet, while there is a Church in the Town, that in its *Diſcipline*, repreſents the *Kingdom of Heaven* unto

unto the Neighbourhood, they are ſtruck with ſome *Terror from Heaven*, that makes their minds uneaſy in their Unregeneracy. Now, the Writings that are ſhot forth againſt our Churches, do for the moſt part marvellouſly pleaſe that ſort of People; who accordingly being furniſhed with Quibbles, *What plain Scripture have you for this?* and, *What plain Scripture for that?* which they ſee done in the *Holy Hill* of the Lord, they divert and quiet the uneaſineſs of their ſelf condemning Minds, under their criminal Unfruitfulneſs under the means of Grace, and Extinguiſh in them, the ſenſe of many a Duty incumbent on them. This is all the Effect, we have hitherto ſeen of theſe Writings. The *Hearts of the Righteous have been made ſad*, and Impiety hath been Gratified and Strengthened. We beſeech you, Syrs, in the Fear of God, conſider what you do! What *Account* will you give, to the Great Lord of theſe *Holy Churches?*

Of all the Writings, that have been grievous to the moſt of the People of God, throughout the Country, We have not obſerv'd any to have given more Grief, than one lately Publiſh'd by a Reverend

verend Brother, whom nevertheleſs we Reſolve always to Embrace in the Arms of our moſt affectionate Charity. We told him Seven years before the Publication of it, *That if it came abroad, we would as Publickly animadvert upon it*; But now going to be as Good as our Word, we find our ſelves in many Reſpects almoſt wholly Excuſed from it. The little Book about, **The Order of the Goſpel**, which came abroad juſt before this **Doctrine of Churches**, anticipated it, with an Anſwer. They that have ever thoroughly Studied the *Order of the Goſpel*, we would humbly perſwade our ſelves, will not eaſily abandon ſo much of *Scripture* and *Reaſon* and *Antiquity*, meerly becauſe a few Gentlemen at *Boſton* and *New York* are Diſpleaſed with it, but rather make *their* Diſpleaſure, ſomething of an Argument on the *other* ſide. That, *Order of the Goſpel*, muſt firſt be Refuted a little more Significantly, before *we* need proceed unto a Refutation of what is Offenſive, in the *Novelties*, wherewith our Friend has undermined it; and this the rather, becauſe he advances very little beſides down right *Aſſertions* and *Poſitions*, without ſo much as a Shadow of *Demonſtration*.

ſtration. Certainly, no *Metempſychoſis* hath transform'd us into ſuch *Pythagoreans*, as to take an, *Ipſe dixit*, for a *Demonſtration*, or to conclude a thing *Muſt be*, becauſe an Ingenious and Contemplative Gentleman, in his Retirements, conceives, *It may be.* Yea, t'were eaſy to ſhow, that the Pamphlet every where has *anſwered it ſelf*: but our Tenderneſs for the Author, will cauſe us to ſhun every thing, that looks like a *Catching* at the Opportunities, which his manifeſt *Inconſiſtencies*, and *Self contradictions*, would give unto more Touchy Diſputers, to *leſſen* him. Nor may we wonder, if they who *Contradict* the Scriptures be left alſo to *Contradict* themſelves. And if none of all *This* could be ſaid for our Excuſe from a Labour (and yet Scarce a *Labour*) whereto our Entire Affection for the Author were enough of it ſelf to indiſpoſe us, there is one thing that abundantly Superſedes it; and that is, That the Writings of the moſt eminent *Presbyterians* in *Europe* have an hundred times over Sufficicently Reſelled all that this Gentleman has Written againſt the Churches of *New England.* Nevertheleſs, we ſhall beſtow a Gentle *Touch* upon his *Novelties*,

leſt he count himſelf neglected; and indeed the little Room whereto we are now confined, will permit no more than a *Touch*, upon them.

We ſhall not concern our ſelves, with his Doctrine, *That Elders have not only power over their particular Churches, but alſo over others*; and his Eſſay to Erect *Provincial* and *National* Churches, (and theſe muſt Conſiſt only of the *Clergy*) as of *Divine Right*. For there is no Fear that This *Doctrine* will take among us: It never took yet in any Nation of *Presbyterians*: And among our ſelves, They that upon as carnal accounts like not the *Order* our Churches, will, if it were only to preſerve their *Purſes*, never ſubmit unto this *Order*, and the unknown *Decrees*, and *Canons*, and Anathematizing Thunderbolts, which may enſue upon it. The *Epiſcopalians*, which plead for ſuch a Church, have been convicted of a *Plot*, and a very Treaſonable one it is, to ſubject the whole Chriſtian Church unto the *Patriarch* of the *Weſt*: But we are too well acquainted with that *Old Gentleman*, to put our ſelves into his Hands: And we flatter our ſelves with

Doctrine of Chs p. 14.

Hopes,

Hope, That the *Twelve Hundred and Sixty years* are too near out, for him to Expect it. Our Friend abhors, we know, ſuch an Iſſue of his *Hypotheſis*: but we do not know, how it will be Staved off, or how an *Oecumenical* Church is leſs of a *Divine Right*, than a *National*: or at leaſt, a Church of *Europe* than a Church of *England*. The more Sober Divines in the Church of *England*, which are for a *National Church*, but not for a *Foreign Juriſdiction*, would yet have it Recognized as being of no more than an *Humane Right*; nor do they ſee, how without the hazard of *High Treaſon*, and of a *Foreign Juriſdiction* to have it otherwiſe: and among others, the Ingenuous Author of, *Catholiciſm without Popery*, giving us the *Scheme*, which the late *Queen*, and *Arch biſhop*, would have Proſecuted, if *Death* had not cut off their Noble Purpoſes, does confeſs, 'He that Impartially 'conſiders the Writings for Epiſcopacy 'and againſt it, will find theſe two things 'to be True: Firſt, That the *Engliſh* 'Prelacy as now Exerciſed, hath no foun-'dation in Scripture, or Primitive Anti-'quity. Secondly, That *Independency*, if 'it be meant of the Relation between a

'Paſtor and his Flock, is plainly, *Jure Divino.* But for all the Claims, of the Clergy, meeting when they think fit, in *Provincial* and *National Synods*, to be *Provincial* and *National Churches*, of a Divine *Inſtitution*, tis Anſwer enough, that we only ſay, *Gentlemen, Show us the Inſtitution.* To tell us, That the Conſtitution of the Church of *Iſrael*, and of the *Synagogues* as particular Churches under it, in the Land of *Canaan*, is an Inſtituti n for the Churches of the *New Teſtament*, will rather Aſtoniſh than ſatisfy *Conſiderate Chriſtians.* We find in the *Acta Eruditorum*, that the learned *Vitringa* has in a late Diſcourſe evinced that there were no *Synagogues* in the days of the firſt Temple: he has alſo proved that by the *Church* in *Matth.* 18 17 the Congregation and not the Elders only are intended. But almoſt all he *Traditions* that we have about the Church Government of the *Synagogues*, are either the Fabulous, or at beſt, uncertain Reports of the *Talmuds*, which were not in being, till ſeveral Hundreds of years after our Saviour: yea, till a little before the Days of *Juſtinian.* Our Friend indeed blames us, for *Attempting to compile a compleat Platform* for

for our Churches, *out of the Books of the New Teſtament* : Indeed! We ſee now the Fault of our *Platform of Church diſcipline*; *Tis too much compiled out of the Books of the New Teſtament!*

But we are concern'd, when we ſee the *Brethren* in our Churches, by the New *Doctrine of Churches*, utterly ſtript of the *Liberties* which the Lord Jeſus Chriſt hath purchaſed for them, and conferred on them. It ſeem'd *Oda* unto us, to Read, *That thoſe Males which are not their own Maſters, have nothing to do, to to Vote in the Church*: becauſe we thought, the Lord Jeſus Chriſt had made them His *Free men*: and though this our Friend Forbid their *Votes*, *Car tel eſt ſa plaiſir*, yet we never heard, until *he* now told us, that the Lord Forbad them. But that which augments the *Oddity*, is, Why *Brethren* of that particular Character, ſhould have ſuch a *particular Exception* from a Share in the *Liberties* of the other *Brethren*, when it ſeems no *Brethren* have any *Liberties* at all anon left unto them. For, We find the *Brethren* Expreſsly ſhut out from *any wayes Intermeddling*, or, looking to

Doct. of Chs. *p.* 10

Doct. of Chs. *p.* 12

have their Consent Asked,) in the affairs of *Admitting*, and of *Censuring*, and of *Restoring* their own Members; and anon, we have the *Synods* of *Provinces* and *Nations*, claiming an Appointment from the Lord, for the *Government* of the *Churches* within their Bounds. T'would puzzle any man to tell what affairs now remain to be managed by the *Votes* of the *Brethren*. If you say, the *Choice* of their *Officers*; No, we suppose the *Classis* will soon take *That* also into their Hands: For, alas, *This People know not the Law.*

But what need we contend with our Friend, about the *Lordship over the Heritage of the Lord*, unto which he would animate his *Catechumens*? Let him first make his Peace with the Good Old *English Presbyterians*, the *London* Ministers, who in their Vindication of the *Presbyterian-Government*, Expressly say, 'It is as warrantable by the word of God, 'for one Minister to assume unto himself 'alone the Power of Suspending from 'the Sacrament, as it is to assume the 'whole Power of Admitting to the Sacrament, for, *Contrariorum eadem est* 'Ratio; For one Minister alone to 'Assum-

p. 70, 71.

'Assume this Power unto himself is to 'make himself a *Congregational* POPE.--- Upon the Citation of which passage, we will take leave to add, That those men are wonderfully Ignorant of *Church History*, who are not sensible, That the Rise of *Popery* was, the *Clergies ingrossing all things in the Church to themselves*, and the *Peoples* ignorantly and imprudently parting with such *Rights* as belong'd unto them. There was (by the way) a Time, in the Church of *Rome*, when, *It was not so*. That very *Clemens*, of whom the Apostle *Paul* sayes, *His Name was in the Book of Life*, the Pastor of the Church at *Rome*, writing to the Church of *Corinth*, urged the Contentious in that Church, to yield Obedience unto, the τα προστασσομενα υπο τυ πληθυς, *the Things Appointed & Commanded by the Multitude of the People*. If it had been an Evil Thing for the *Brethren* to have their Share in *Appointing* what should be done, it would have been an Evil Thing for *Clemens* to have advised Obedience unto what they *Appointed*. However, if a Citation from *English* ones, will merit no Attention, we will try a little, what may be had from *Scotch Presbyterians*: The

Celebrated *Rutherford* ſhall be one of them, to whom, we hope, you our Brethren in the Colony of *Connecticut*, that Exceed all the reſt of *New England*, for proclaiming your Indiſpoſition to the *Order* wherein your Churches have ſo long flouriſhed, will above others attend; Becauſe t'was *Rutherford* that was againſt your *Thomas Hooker*, even that incomparable *Thomas Hooker*, who, though he were (with your leave) the greateſt man that ever your Colony ſaw, yet now the moſt *Raw Youths* among you can [O *Times and Manners!*] Confute him! Says *Rutherford*, (and, *his Witneſs is true*,) 'Grave *Beza*, *Calvin*, *Bucer*, *Bullinger*, *Melanchthon* *Bucan*, *Paræus*, *Rivetus*, *Sibrandus*, *Junius*, *Trecatius*; The 'Fathers, *Cyprian*, *Jerom*, *Auguſtin*, *Nazianzen*, *Chryſoſtom*, *Ambroſe*, *Theodoret*, 'Theophylact, require ALL THINGS to be done, *Conſentiente Plebe*, with the 'PEOPLES *Conſent*. Sirs, we would not have Troubled you with this *Humane Authority*, but only that it is a little *Ad Hominem*; and that you may bluſh a little, when you call your ſelves *Presbyterians*. We readily grant, That the *Elders* of the Churches, are to be the *Rulers* of them;

them; and that it is a groſs piece of *Morellian*, and *Browniſtical* Anarchy for the *Votes* of the *Brethren* to be valid without their Concurrence, (as the *Presbyterianiſm* that runs down *Connecticut* River has newly taught us!) and that the *Corahiſm* of *Brethren* taking their Work out of their Hands, is very offenſive to the *God of Order*. Nevertheleſs, Is not One *Extream* to be ſhunned without Running into another? Such Bleſſed Reformers as *Muſculus*, have ſhown us, That *Miniſterium Chriſti, et Libertas Eccleſiæ, non ſunt* Ἀβυσσα. Let thoſe that ſo confidently go to Rob the *Brethren* in our Churches, of their juſt Liberties, firſt Read *Parker*, and *Ames*, and *Cartwright*, yea, Let them firſt Read, *Beza*, and *Zanchy*, and *Whitaker*, and *Bucer*, and *Blondel*; for our *Brethren*, will be content, with what thoſe illuſtrious Writers have unanſwerably Challenged on their behalf. But that we may do the Young men, Right, they have yet *Read* ſo little, a little more time at ſome *Kiriath-Sepher*, would be a Kindneſs to them. After all, If we can't bring *Divine Authority*, to præſerve the *Liberties* of the *Brethren* in our Churches, 'twill be no *Sacriledge*

to pillage them away: But either there is *Divine Authority* for it, or elſe we have all this while miſtaken the Command given to the *Corinthians*. If the *Brethren* in a Church, are to *Act*, in the *Cenſuring* and in the *Reſtoring* of thoſe who belong unto the Church, then the *Elders* may not therein proceed wholly without the conſent of the *Brethren*. And, If the *Brethren* in a Church, are in Conjunction with the *Elders*, to judge, who ſhall be *Rejected* from the Church, and who ſhall be *Re admitted*, they are to be *Judges*, who ſhall be *Admitted*. But in both of theſe *Conſequences*, the Former is True; Therefore the Latter. They are very unreaſonable Folks, that will put us to prove the *Conſequences*. The *Aſſumptions* are plain, from the Command given unto the *Corinthians*, [1 Cor. 5, 12, 13.] *To put away a Wicked Perſon*, and this, as paſſing a *Judgment* on him: And again, [2 Cor. 2. 7.] To *Forgive* that wicked Perſon, when Repenting of his Wickedneſs. Why ſhould not the *Brethren* of *our* Churches, pretend unto the ſame *Liberties* and *Priviledges* with the *Corinthian* Brethren? The Anſwer given is, That though we find theſe Things written to

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the *Brethren*, yet none but the *Elders* were to do the Things. But this is a moſt Shuffling Evaſion: Tis the *Talk of Looſers*: And for the more thorough mortification of the Shuffle, tis Expreſsly ſaid [2 Cor. 2. 6.] *T'was done by, THE MANY*: now, THE MANY, certainly are not meerly the *Elders*. But indeed the whole *Books*, which have been written, to prove, That *Church Government* is to be managed, *with the conſent of the People*, have never yet had any thing like an *Anſwer*. And inſtead of all the other *Unanſwerable Arguments*, therein brought forth, we will in this place offer no more than one: the *Scriptures of Truth* having inſtructed us, That when we have proof enough, we ſhould *know when we have enough*, and not multiply things, which *the Time would fail us to tell*. We ſay then; The *Brethren* in our Churches, for the moſt part, challenge no other *Liberties*, than what the *Brethren* in the *Primitive Churches* enjoy'd for Hundreds of years together. That man muſt have leſs Modeſty than a *Roman Catholick*, who ſhall Deny *This Report*; We will refer ſuch an Immodeſt man, to ſuch a *Roman-Catholick*, as *Du Pin*, for the Caſtigation of his

his *Amiſtoreſie*. We will now thus argue upon it. If the *Brethren* in our Churches have not ſuch *Liberties* as ours do challange, of *Divine-Right* belonging to them, then the *Raviſhing* of ſuch *Liberties*, from the Primitive Churches, after they had been ſome hundred of years in the poſſeſſion of them, was the *Reforming* of thoſe Churches. But was it ſo? No ſure. That *Reformation*, was the *Romiſh Apoſtaſy*; and not the firſt, nor the leaſt Inſtance of it. If it was a *Reformation*, it was one of *Antichriſts* making: though no doubt, ſome very Holy men, were Inſtrumental and Subſervient thereunto. But as *Ramus* thank'd the Cardinal of *Lorrain* for making him a *Proteſtant*, by ſuggeſting to him, that the further the Church went from the Age of the Apoſtles, the further it went from the *Golden Age*; Thus, to talk of the Churches being in a more Scriptural and Regular condition, five hundred years after the Apoſtles, than they were in one or two Hundred, would be ſtrange Language for the Mouth of a *Proteſtant*. Our beloved Friend, muſt Pardon us, if we tremble at the terrible Judgments of God, when we hear very Holy men, preſſing

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a *Reformation* upon our *Churches*, and when they come to Explain themſelves, What *Reformation* they mean, telling us in Effect, *You muſt put your ſelves out of the condition, wherein the Primitive Churches flouriſhed, (as well as out of that, wherein you your ſelves have done ſo) and put your ſelves into the condition, whereinto the Romiſh Apoſtaſy had ſenſibly drill'd on the Churches, after the Revolution & Expiration of ſeveral Centuries.* Alas, *Ne nos ad Tales compellite coetus.* We do the rather take notice of This; becauſe all the moleſtations hitherto given to the Churches of *New England*, have much ariſen from unacquaintedneſs with the Antiquities of the *Primitive Churches*: and our Friend particularly, ſeems a little Shye of adviſing to repair unto the *State of the Primitive Churches*, for any Illumination about the meaning of thoſe paſſages in the *New-Teſtament*, relating to *Church Order*, which he will have to be conteſted. *See Doct of Chs p. 2, 3.*

Nor are we leſs concerned, when we find the New *Doctrine of Churches*, aim at the very *Apple of the Eye* of all our Churches, by denying the Formation of a Con- *Doct. of Chs. p 7.*

gre-

gregational Church, to be by *a Church-Covenant, Explicit or Implicit, wherein they bind themſelves to walk together, according to the Order of the Goſpel*: and adding, [*Worſe and Worſe!*] *That there is no Neceſſity of any ſuch Bond, to diſtinguiſh one Church from another, and to avoid confuſion of Churches*; And, *We read of no ſuch particular Covenant in the New Teſtament, we have no Precept for it, we have no Precedent for it, ... no Syllable in the Word of God, intimating any ſuch thing, neither is there any need of it.* *Ibid. p. 8.*

And ſo let the *Babes* of *New England* at laſt come to underſtand, that the *Milk for Babes*, which the *Catechiſm* that ſtill generally inſtructs their Infancy (and which we ſuppoſe this Authors Father did inſtruct him in) has cheated them with *Poiſon* inſtead of *Milk*, when it gives them this Definition of, *A Church*: *It is a Congregation of Saints joined together, in the Bond of the Covenant, to Worſhip the Lord, and Edify one another in all His Holy Ordinances*: And in this *Covenant*, according to that *Catechiſm*, *They give up themſelves and their Seed, firſt to the Lord, to be His People, and then to the*

Elders

Elders and Brethren of the Church, to set forward the Worship of God, and their mutual Edification These Essaves to Unteach the Children of *New England*, the very Principles of their *Catechism*, cannot but be afflictive to the Hearts of *Religious Parents*, that are afraid of nothing so much as their *Childrens departing* from the *Religion of their Fathers*: And surely, There are some such *Parents* yet left among us! *If the Lord had not left us a Remnant* of such, *What should we have been!* -- But let us a little paule upon this point. *Fœderata Conjunctio constituit Ecclesiam*, was a Maxim among the *Old Presbyterians*, but our *Young Presbyterians* are of another Opinion. Our Friend gives us another Form of *His Church*, [*His*, we say, for it shall not be *Ours*!] The *Form* of it is, he says, *That they are Bound by the Appointment of God to assemble in One place, in a constant way, for the Celebration of His Publick Worship* Then, say we, all the Ungodliest Wretches that call themselves *Christians*, in the Town, are *Church Members*, even, whether they will, or no. And by the way, 'tis too plain, That there are two points by some endeavoured: One is, that point of

Tyranny,

Tyranny, That the *Faithful* ſhall not have the free choice of their own *Paſtors*; Another is that point of *Corruption*, That all Baptiſed People, who *dwell together* in the ſame Town, ſhall be *Compell'd* to *Sit together* at the Lords Table. But why muſt the *Covenant* be thus decry'd in our *Churches*? We never until now, heard of any *Presbyterian Divines*, but what granted, That every *Particular Church* is a *Society* of Chriſtians, which even the *Law of Nature dictates*, to be under an *Implicit Engagement* (or *Covenant*,) *of being faithful to the Relations they bear unto each other.* And the Grant is beyond all Contradiction: Where men do not *Implicitly Agree* and Engage, to Worſhip the Lord Jeſus Chriſt together, according to his Laws, 'tis uncontradictably, and uncontroleably certain, they neither are, nor can be a *Church*. The *Congregational Divines* take advantage from hence to inter, If an *Implicit Covenant* be neceſſary to the *Being* of a *Particular Church*, then an *Explicit Covenant*, is Expedient, is Profitable, is Deſireable. Yea, they prove that it is a *Duty*; For we have the *Law of Nature*, and the *Law of Scripture* too, to *Dictate* thus much.

much unto us, That God must be Served with our *Best*: *Wo to him that puts the Lord off*, with a Defective Thing, when he has a *Better*: and we are as certain, as any certainty it self can make us, That an *Explicit Covenant* is *Better* than an *Implicit*. The sharp Eyed Mr. *Baxter* thought there was no Difference between the *Presbyterian* and the *Congregational* on this point, of, *The Covenant*; and adds, *God forbid that any faithful Minister of Christ, should fight against that which is profitable to the well being of a Church, meerly because the Church without it may have a Being. Then must we plead for Hunger and Want and Calamitous Diseases, that Leave us but the Being of men!* Alas, that we see now not only the *Well being*, but the very *Being* of our Churches, fought against, under *Presbyterian* Colours, but not fairly or truly hung out! The State of the Case in short is this Are *Particular Churches* an Institution of the Lord Jesus Christ or no? If they be, Are there *particular Duties* which the Members of these Churches, owe to their *Elders* and one another? These *Duties* indeed are Duties imposed and enjoined in the *Covenant*

of

of Grace. And our *Church Covenant* is nothing but the *Covenant of Grace*, applied unto the *Duties* and *Concerns* of *Particular Churches.* Behold then, and Anſwer if you can. If the Lord Commands men to Acknowledge their obligations unto the *Duties* of the ſeveral Relations, whereinto He brings them, then the Lord Commands men to Enter into (at leaſt an Implicit) *Church Covenant.* For our *Church Covenant* is nothing elſe, but an Acknowledgment of our Obligations unto thoſe Duties which become Incumbent on us, as Related unto ſuch or ſuch a Church of His: No man that knows any thing, ever took it for any other. But no man will dare to deny, that the Lord Commands men to acknowledge their Obligations unto the *Duties* of their ſeveral Relations. And then we preſently gain what we Asked for, That we ſhould make this *Acknowledgment*, as *Explicit*, as there is any occaſion that it ſhould be; and there is no Tranſaction under Heaven, in which there is more occaſion that ſuch an *Acknowledgment* ſhould be *Explicit*, than that of Gathering a *Church* for the Lord Jeſus Chriſt. And though the

hazard

hazard of having the Word misconstru-d, among malignant Enemies, might make the Apostles forbear using the word, **Covenant**, yet, If you'l please to consult the New-Testament in its Greek Original, you'l find, the First Christian Church, [Act. 2. 42.] *Joyned and cleaved together* ; which how they could, without mutual *Promises* to each other, let any Rational Thing imagine if he can! We need not insist on the practice of the *Primitive*, and the *Reformed* Churches, to Vindicate what is practised by the Churches of *New England*, in their *Church Covenant* : They shall be Vindicated by Mr. *Solomon Stoddard*.

For, not only, saith he, *A Church is a Body Corporate*: We are sure then, *A Church is a Body Covenanted*: Form a *Corporation*, if you can, without a *Covenant* : But, anon, To keep clear of an *Oecumenical Church*, lest we should say, that according to him, The *Angelicane* Church and the *Gallicane* Church are one, (which some are driving at,) he replies, *No*, because that *several Christian Nations, though they are in the same Specifical Covenant, yet they*

Doct. of Chs. p. 6.

Ibid. p. 28.

are

are not in the ſame Individual Covenant. Now, Sir, by your Favour, a *National Church*, is a *Particular Church*, in reſpect of the *Church Univerſal.* You now tell us, That which makes the Diſtinction between one ſuch *Particular Church*, and another, is, Their not having the *Same Individual Covenant*, though they have the *Same Specifical Covenant.* Why then did you tell us, Twenty pages before, *There is no neceſſity of any ſuch Bond to diſtinguiſh one Church from another* : when tis this *Bond* that makes the *Diſtinction* ? Behold,.. How *Autorem feriunt tela retorta ſuum.* Dear Sir, Why ſhould you Tempt men, to Reproach one of the moſt Serious, and Solemn, and awful Actions, that is ever done in the Churches of the Lord, as being A *Needleſs Thing*, and ſo (for if it be a *Needleſs Thing*, it muſt be ſo !) *A taking of the Name of the Lord in vain* ! And When the Miniſters of God throughout the Land, are *toyling Day and Night*, with Endeavours to bring their Hearers under the *Bond of the Covenant*, that God may be glorified in their *Profeſſed Subjection* to His *Glorious Goſpel*, Why, Sir, Why ſhould you go to Evacuate ſo important a

Scope

Scope of their Miniſtry? We are verily perſwaded, that you are dear to Heaven as well as to *Us*, (and therefore to *Us*:) and that the Lord Jeſus Chriſt hath a Crown in Heaven for you: and that He has inveſted you with that *Righteouſneſs* of His, whereon His Churches do thankfully Enjoy your worthy and your printed Labours: But we are alſo perſwaded, that your *Entrance into the Kingdom*, would be the more *Abundant*, if you would make to the Churches of the Lord, ſome *Reparation*, for the Damages, that your Invaſions upon their Holy Diſcipline, are like to do unto them.

We Leave it. But we muſt in the *Laſt* place declare, (though perhaps we ſhall ſay *Leaſt* concerning it,) That in the *New Doctrine of Churches*, the thing at which we are moſt concerned, is, that perilous Paradox; *That men may and ought to come unto the Lords Supper, though they know themſelves to be in a Natural Condition*: And *That the Lords Supper is Inſtituted to be a means of Regeneration*: And, *That they who are not Saints, do not profane the Ordi-*

Doct. of Chs. p. 21.

Ibid. p. 22.

Ordinance. The Churches of *New England* had hitherto held faſt the ſound *Words*, with which ſuch Holy *Presbyterians*, as *Gelapſy*, and *Baxter*, and *Dyke* and others had inſtructed them. They durſt not ſhut themſelves out, from the *Union* with the *Presbyterians* in *London*, whereof this is one Article, *None ſhall be Admitted as Members in order to Communion in all the Speciai Ordinances of the Goſpel, but ſuch as to a Judgment regulated by the Word of God, are perſons of viſible Godlineſs and Honeſty, credibly profeſſing cordial ſubjection to Jeſus Chriſt.* They have Read alſo a famous Writer of the *Congregational Way* giving this Account of it; *She doth not judge it any way conducing towards the Quickning of thoſe who are dead in Treſpaſſes and Sins to put them in conceit that they are Living Stones, by putting them into the building of the Spiritual Temple of God; nor doth She willingly ſuffer any man to eat and drink damnation to himſelf, to further him in his Salvation.* That *Popiſh Fancy* (Eſpouſed alſo by ſome of the more popiſhly diſpoſed *Lutherans*,) That the *Lords Supper* is *Appointed* for a mean of bringing the *Unregenerate* home unto God, has been from the beginning

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Exploded in the Churches of *New England*. They have taken it, for an *Upſtart Notion*, (as Mr. *Vines* calls it) and (with him) *wondred that any man ſhould ſtand up in the Defence of it, ſince there is an Army to a man againſt them.* It would not have been imagined, That when the Twenty ninth Article of the *Church of England* ſays, *That in the uſe of the Lord's Supper, ſuch as are void of a Lively Faith, to their Condemnation Eat and Drink the Sign and Sacrament of the Body and Blood of Chriſt:* And when the Common-Prayer Book of the *Church of England* ſays, *That in no wiſe men ſhould come, but in the Marriage-Garment, Let him not come to the Holy Table, but let him truly Repent of his ſins paſt, and have a Lively Faith in our Saviour Chriſt*; there ſhould now ariſe Divines in the Churches of *New-England*, that ſhould preach this *Doctrine* to us: *Tho' you know that you never did Repent of Sin, & never did Believe on Chriſt; Yet come to the Table of the Lord: Fear not; You may as well come to a Sacrament as to a Sermon. Though you know your ſelves to be Enemies of God, and Impenitent Haters of what is Holy and Juſt and Good, yet Eat O Friends, Drink abundantly, O Beloved,*

ed. This Chills with a ſort of Conſternation, the Hearts of almoſt all that have any Fear of God in them, from one end of the Land unto the other. Yea, 'twere enough to make the Land ſhake four hundred *Parſecs*. One that was *Famous* for building the Churches of *New-England*, and indeed a *Maſter Builder*, in them, wrote a Book, Entituled, *The Holineſs of Church Members*. But in the next Generation, there come thoſe who *break down the Carved Work thereof*, and among the *Axes* and *Hammers* therein Employ'd, One is a Book, the Title whereof might be, *The Unholineſs or Hypocriſie of Church-Members*. Poſſibly, that which may have betray'd our Friend into theſe Hallucinations, is, a peculiar *Exactneſs*, in his Thoughts about a Work of *Regeneration*. In the *Experience* of his own Religious and Regenerate Soul, there may have been ſuch and ſuch notable Operations of the Holy Spirit upon his mind; and it is natural for ſuch good men, to make their own *Experience* a *Rule* for others. If *others* have not perceived all the *ſame Operations*, in the *ſame Meaſure*, and in the *ſame Order*, with themſelves, their trembling Apprehenſions

henſions of *Gods Righteouſneſs*, and of *Mans Deceitfulneſs*, not making a due Allowance for the *Variety* uſed in the *Way of the Spirit*, cauſe them to fear that ſuch are not yet Regenerate. Hence according to the *Judgment of Severity*, paſſed by theſe Eminent Chriſtians, there will not be in a whole Town, *Regenerate* Perſons enough, to make a *Church* where a *Judgment of Charity* would find a conſiderable Number. [And yet, by the way, we know not how it comes to paſs, that there is one Time in the *Month*, wherein *Severity* ſtrangely Vails to *Charity*; and concerning thoſe Perſons, to whom the Apoſtle *Peter* ſaves, Act. 2 23. *Ye have taken Jeſus, and by wicked Hands have Crucified and Slain Him*, We muſt be expreſsly told, *They might be Godly men!*] Now, to avoid this Encumbance, the *Regeneration* of *Communicants* muſt not be Enquired after, no, not ſo much as by *themſelves*, in order to their *Communicating*. Our Friend finds himſelf under a Neceſſity to grant, *That a Church muſt be a Society of Saints*; but now, leſt *known Sinners* then ſhould be kept out of the

Doct. of Chs. p. 21

Doct. of Chs. p 5

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Church, and leſt it ſhould be *ſaid unto the Wicked, What haſt thou to do, that thou ſhouldeſt take the Covenant of God into thy mouth,* it is provided, That we muſt not look upon *thoſe only* to be *Viſible Saints,* who *make a profeſſion of the true Religion, joyned with an Holy Converſation.* Yea, tis provided, That a perſon *lying under* Scandalous Offence *and under cenſure for his Offence, is not deprived of viſible Saintſhip.* And yet, ſuch Inconſiſtences does the *Truth* compel our Friend unto, [Tis the Revenge of *Truth* upon him, for ſtriking at it!] That when he comes to tell us, *Who are the Viſible Saints, that are to be Admitted unto the Lords Supper,* he lets fall theſe words, which do at once give up all: *Such a Profeſſion, as being ſincere, makes a man a Real Saint, being morally ſincere, makes a man a Viſible Saint.* Behold, a Conceſſion of all that we ask for! *Hæc verba loquentis ab Ore — Gaudens arripio.* Firſt, A man that would be Admitted unto the *Lords Supper,* muſt make a profeſſion of *Real Sanctity*: He is not a *Viſible Saint,* Except he make a profeſſion of *That,* which if it be Really in him, would render

Ibid.p.6.

Ibid.p.23.

render him, a *Real Saint* : But by a *Real Saint*, we can underſtand no other, than One, that has Really *Repented* of Sin, and *Believed* on Chriſt, and *Obeyed the calls of the Goſpel from his heart*. Secondly, This profeſſion of *Real Sanctity*, muſt be *morally Sincere*, or elſe the man is not ſo much as a *Viſible Saint*. But now, a mans profeſſion of being a *Real Saint*, can't be *morally Sincere* to himſelf, while he *knows* it himſelf to be *Falſe*, or *knows* himſelf to be *Unſanctified*. Nor does the mans profeſſion appear *morally Sincere*, unto them that are to Try it, while they can convict him of the *Falſehood* in it, and of his being *Unſanctified*, either by being *unable* to give any *Tolerable Account* of any Impreſſions from the Grace of God upon him, or by being *Ungodly* in the courſe of his Converſation. What need we now go any further? The *Tree* has it ſelf lent us an *Helve* to the *Ax*, that cuts all down by the Roots. But that we may *Cutt Home*, we need only ſay; Is the *Lords Supper* a *Seal* of the *New Covenant*, or no? If it be, Let this Argument come out of it. Either a *Saving Faith* is requiſite unto *Worthy Partaking* at the *Table* of the Lord, (ſo requiſite, that without

probable Hopes of it, it is a *Presumption* to approach that *Holy Table*, or else a man that *knows* himself to be an *Unbeliever*; may venture to come, while he *knows* himself to be so. But now, That a man who *knows* himself to be an *Unbeliever*, may not come unto the *Holy Table*, is thus Evinced. A man may not *Receive* the *Seal of the Covenant*, while he does *Reject* the *Covenant* it self. But an *Unregenerate*, and an *Unbeliever* does Reject the *Covenant* of God, and of Life. Tis a most unreasonable, a most preposterous, Imagination, that a man who continues in *Rebellion* against the *Covenant* of God, should have that *Covenant Seal'd* unto him. If a man Refuse all the very *Great and Precious Promises of the Covenant*, why should his Interest in those *Promises* be *Seal'd* unto him with a *Sacrament*? But a man who does not Refuse the *Covenant*, and the *Promises* of it, that man is a true *Believer*: he that accepts the Proposals of the *New Covenant*, is a *Regenerate* man. But one word more. Is the *Lords Supper* to be præceded with a *Self Examination*, or no? If it be, Let this Argument be put into the Scale. If a man may not come to the *Table* of the Lord,

Lord, until he have Examined himself whether he shall be a *Worthy Receiver*, Then a man who knows himself incapable of being a *Worthy Receiver*, may not yet come unto that Holy Table. What is the Scope of the *Self Examination*, that must go before coming to the *Holy Table*, but for a man to see whether he can yet *come Worthily*, and not come till he have by due Prayers, and Pains, made *Experiment*, whether the Lord hath helped him to do those things, that must be done before he *come*? This is a thing so plain, that we are put upon helping our *Charity* with any Sort of *Spectacles*, to Think, that any man will *Dispute* it, any otherwise than meerly for *Disputation sake*. And indeed, they that understand *Greek*, need not be told, that when 'tis said, 1 Cor. 11. 28 *Let a man Examine himself*; an *Examination* even to *Approbation* is called for. But now, a man that *knows* himself to be still *Unregenerate*, and *Unrepentant*, *knows* that while such, he cannot be a *Worthy Receiver* at the *Table* of the Lord. For, deal Sincerely; He that Receives the *Bread* and the *Wine*, in the *Eucharist*, but Receives not the CHRIST, Exhibited therein, is he a *Worthy Receiver*?

But an *Unrenewed Mind*, cannot Receive a CHRIST: A CHRIST is *Received* by none, but thoſe whoſe *Mind is Renewed by the Holy Ghoſt*: Such an one is a *Regenerate* man. The only thing here, that ſome can't get over, is This; *Then they, who don't know themſelves to be Saints, don't know, that it is Lawful for them to partake, & ſo far as a man hath any Scruples about his Saintſhip, he muſt proportionably have Scruples about the Lawfulneſs of his participation.* In ſhort, As a certain Manuſcript, which *Walks about*, [the Author whereof, we know not, only we know, it was not our Excellent MITCHEL, One of the braveſt men that ever our Colledge bred, and one in the Hiſtory of whoſe *Life*, there is an Eternal Confutation of all the *Pamphlets*, that have been calling *Fire* into our Churches.] intimates it, *He can't Eat in Faith, and ſo tis Sin.* But any Child may eaſily get over it. It is the *Command* of the Lord Jeſus Chriſt, that His Diſciples, do Celebrate the *Holy Supper*; as it was, for the *Iſraelites*, to Celebrate the *Paſſeover*. They can have no *Doubt* about this *Command*; they muſt be ſo far from Queſtioning the *Lawfulneſs* of Celebrating the *Holy*

Supper,

Supper, that they must own it a *Duty*. Now, the *Passeover* might not be Celebrated in an House, that had any *Leaven* in it. Well, but it was not necessary, the People should infallibly know that there was *no Leaven* in the House; it was only necessary that they should *Search* the House, and that upon and after a due *Search*, there should be no *Leaven* that they *knew* of; they should *not Know*, that the *Leaven* was yet unremoved. Thus in the *Lords Supper*: The *Heart* must be *Search'd*, whether the *Leaven* of *Unregeneracy*, or *Original Sin* in the whole Reign of it, and *Reigning Lust*, be yet unremoved. Though we don't infallibly *know*, That the *Leaven* of an *Unregenerate Mind*, is Removed from our Heart, yet we must come to the *Lords Supper*, because of the *Command* for it; We must yield Obedience to the *Command* as well as we can, and we do *not know* of any Bar to our *Immediate Obedience*. But if we do *know* that the *Leaven* is yet wholly unremoved, then we have something else to do, before we may dare to Celebrate our *Passeover*. Briefly, A *probable Hope* of *Regeneration*, is enough to Embolden our

coming to the *Holy Table*, as we are commanded: Yea, to come though we may have many *Doubts* and *Fears* upon us: for while we have that *probable Hope*, we do *not know*, of any thing, that ſhould Hinder us. Wide is the Difference between a mans *knowing himſelf* to be in the *Bond of Iniquity*, and a mans *not infallibly knowing* himſelf to be *Regenerate*, and yet having a *probable Hope* of it. We would not for Ten Worlds, run the Hazard of bringing the Blood of ſo many Souls upon our Heads, as we might, if we ſhould bid men in their *Known Unregeneracy* to come unto the *Tremendous Myſteries*, which in the *Early Dayes* of the Church, were thought fit, as *Origen* aſſures us, for none but *Souls Exquiſitely Searched*. We cannot forget the words of *Luther*. *If I were to call for a Curſe upon my greateſt Enemies, it ſhould be This: Let them go hear the Word of God, and then Deſpiſe it, and Reject it; So, Let them haſten to the Table of the Lord, and hereby they ſhall Seal the Stone upon their Grave, and have* DAMNATION *Written in great Characters upon their Foreheads.* We call to mind, That the *Communicants* of the Church in *Phillippi*, were

were thoſe, of whom the Apoſtle could ſay, Phil. 1. 6, 7. *God hath begun a good work in you, It is meet for me to Think this of you all.* (And all the Epiſtles have paſſages of like importance.) Accordingly, We would have our *Communicants* to be ſuch, that upon Examination, *It may be meet for us to think of them all, that God hath begun a Good Work in them, which He will Finiſh.* And when we find our Friends anſwer, That the *Communicants* might be ſuch, when the Apoſtles wrote, but they were not ſuch when they firſt became *Communicants*, we can ſcarce imagine, that they themſelves really take it for an *Anſwer*: 'tis a forlorn cauſe, that muſt fly to ſuch an *Anſwer*. That the *Lords Supper*, is not Appointed for the Ordinary means of Working the *Firſt Grace* in *Unregenerate Men*, but for the *Confirming* and *Strengthening* of Grace in the *Regenerate*, We need not go to prove, till they that are Undermining our *Churches*, can ſhow a proof of ſuch an Appointment. We can tell where 'tis ſaid, *It comes by Hearing*: Let *them* tell where 'tis ſaid, *It comes by the Sacrament* Nevertheleſs, one of us, was once at the pains of more than Twenty

pages, to maintain the *Preſent Truth*, concerning the Importance of *probable Regeneration*, as a *Qualification* for the Subjects of *Sacraments*, in a Treatiſe Entituled, *A Companion for Communicants*. Our Friend has not counted ſo much as One Reaſon of the many there offered, worthy of the Leaſt Auſwer: but then, we requeſt the Readers, to compare the *Doctrine* of this our Friend, with the *Doctrine* and *Reaſon*, of the Excellent *Charnock*, in a whole Sermon which does Refel it unanſwerably and Irrefragably. In the mean time, we ſhall envy to no man, the Conſolation, (Alas, a ſad one!) of having done what he can, that perſons, in order to their being Admitted unto the *Lords Table*, ſhall not be asked by their *Paſtors*, no, nor by *themſelves* neither, *Whether they have ever given themſelves unto the Lord Jeſus Chriſt*: or having done what he can to prove, That ſuch vile *Hypocriſie*, as for a man to put on the *Face* of Religion, when *he knows* his *Heart* neither hath nor *Likes* Religion, is the *Qualification* of One that *is to abide in the Tabernacle of the Lord, and to dwell in His Holy Hill*: and that an *Hiſtrionical Faith* is enough to Quali-

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ſie one, for the *Seals* of *Pardon* and *Glory*. Theſe few things, we thought proper to Write, on the occaſion of our having ſo Good Company as our Honoured QUICK, for what we Write. We are not inſenſible, to what Reproaches, and Invectives, we Expoſe our ſelves, by our Freedome, in thus Defending the Churches; for *Grievous Revolts* muſt be carried on with *Slanders*. And when the *New modellers* of our Churches can make no other hard Character ſtick upon us, they will induſtriouſly characterize us about the Country, as *Humourſome men*, who if they can't have their own little *Humours* gratified, will make a deal of *Diſturbance*. But, be it known to you, O ye Churches of the Lord; Although we are our ſelves for the *Congregational Church Diſcipline*, yet we never do appear with open Expreſſions of Diſſatisfaction, but at thoſe *Innovations* irregularly ſtarted among us, which the Writings of the *Reforming Presbyterians* Beyond Sea, have diſcountenanced. And we have preſſed no *Singular Opinions* of our own, as all that cry up, and puſh on the *Innovations* among us, do; but we have pleaded for only thoſe things, that

have

have been the *Decisions*, and the *Directions* left us by the *General Councils*, of all our Churches. Nor have we made any *Disturbance*; Except men will be *Disturbed*, when they are but Lovingly Advised of *Aberrations*; for we ask the Rebukes of our Neighbours, when ever they find us forget that Rule, *Being Reviled, we Bless*; *Being Defamed, we Entreat*. And that which necessitates our Doing what we have Done, is our considering, That we are set for the *Defence*, as of the *Faith*, so of the *Order of the Gospel*: Nor are we without Præsages, that when the *Order of the Gospel* is gone from among us, the *Faith* will soon go after it. For we daily see one point going after another, and such a slothfulness, and sleepiness and cowardise upon those that should be more Faithful to the *Evangelical Interests*, and should appear more vigorously to stop the Torrent, as no Good Account can be given for. Yea, we see those Churches that valued themselves as being most Eminent for præserving the *Purity* of their *Evangelical Principles*, hardly able to preserve themselves from the *Disorders*, which almost all the *Reformed Churches* in

in the World have prohibited. If a Backsliding Generation do thus, *While we are yet Alive*, what will they do, a few years hence? We may perhaps, a little altering the words with which the Roman Orator begins one of his Orations, conclude, *Nemo his Annis Viginti Ecclesiarum Hostis fuerit, qui non Bellum eodem Tempore nobis quoque en dixerit.* But if our *Watchfulness* and *Faithfulness* to the Churches of *New England*, bring all the raging Obloquy imaginable upon us, We humbly hope, That the Lord, who *Walks in the midst of His Golden Candlesticks*, and *Who knows our Works, and our Labour*, will still help us unfaintingly to *Labour for His Names Sake*, and for His Churches: And it will *turn unto us for a Testimony.*

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LET not the Churches imagine, That their *Pastors*, have generally deserted their *Principles*. The *Principles* which rendred these Churches famous in the former Generation, are not *all Dead*, with the Brave men of that Generation. The Doctrine about the *Examination*, & *Qualification* of Communicants at the *Holy Table*, is yet Alive in the Country, and will out live all the Stabs that are daily given unto it. When unhappy Pamphlets, decrying the necessity of mens coming with *Repentance*, and *Faith* and *Love*, in their Hearts to the *Holy Table*, are zealously dispersed and Defended in the Country, 'tis a vain thing to flatter us, that there is no *Apostasie*, carrying us away from our first Foundations: For *the Apostasy of the Young men is very great before the Lord*; Yea, it cries aloud unto the *Reforming Presbyterians* a thousand Leagues off, to come in for our Help against it. If things go on, the Holy Writings of *Dyke*, and *Vines*,

and

and *Gouge*, and *Roberts*, and of *Doolittel*, and others, which have been bleſs'd for the making of ſo many *Chriſtians* in *America*, muſt be hiſs'd back to *Europe* again. But the Pious *Doolittel's* Book about the *Lords Supper*, (as well as the reſt) will be ſtill Read and Prized in the Churches of *New England*, notwithſtanding the Attempts of ſome Late Papers, to render it an *Erroneous Piece*. Many Hundreds thereof are Sold among us; and it is at this very time Reprinting in *Boſton*. The Holy *Quicks* Treatiſe will have the like Reception. Thoſe Miniſters that have, as it were accidentally had the opportunity to peruſe it, have gladly *Sign'd* their Teſtimony unto it, and unto the Deſign of it. That no more have *Sign'd* it, is becauſe they have not yet *Seen* it, or had the like opportunity: For they are not all *afraid* of apearing faithfully to warn the Churches of their Dangers; theſe *Eight*, are not the only Miniſters that have their Hearts in the Enſuing *Atteſtation*. Let thoſe that can't concur to the Reverend *Quicks* Divinity, be content that our Churches will firſt ſee the *Reforming Presbyterians* beyond Sea part with it, before *They* be deluded unto it.

AN

An Atteſtation.

UNderſtanding, that ſome well-eſteemed Perſons, are intending to Reprint in and for this Country, a Savoury Treatiſe, about *A Claim to the Lords Supper*, Some time ago Publiſhed in *London*, by the Reverend Mr. *John Quick*, a Worthy Divine, of the *Presbyterian* Perſwaſion in that City; We, that have ſeen the Treatiſe, do much Approve of, and Rejoyce in, a Second Impreſſion of it: concurring to the Subſtance, End and Scope thereof.

And We are the rather induced hereunto, becauſe that under the Umbrage of the Name of *Presbyterians* whom we moſt Highly Value and Honour, as our *United Brethren*, there are ſome, who endeavour to bring in among us, thoſe *Innovations*, which would be as Ruinous to our Churches, as they are Contrary to the *Doctrine* and *Spirit* of ſuch *Presbyterians*, as the Excellent Author of the Little Book now before us.

Among

Among the Endeavours to Unhinge our Churches, whereof we have cauſe to complain, a Special *Mark* belongs to thoſe of a late Treatiſe, Entituled, **The Doctrine of Inſtituted Churches.** And we judge it needful that a Teſtimony ſhould be born againſt the Unhappy *Novelties* therein aſſaulting the State of our Churches; and that the Riſing Generation be warned againſt that Declenſion from the *Order of the Goſpel in the Churches*, which is the Tendency of ſuch Writings to betray them into.

John Higginſon
William Hubbard
Zechariah Symmes *Sen.*
Samuel Cheever
Nicholas Noyes
Jeremiah Shepard
Joſeph Gerriſh
Edward Paiſon.

TO

The PREFACE.

TO THE

Baptized Youth

Come unto Years of Diſcretion;

AND

Capable of Examining themſelves.

The beſt Bleſſings!

THE Prodigal demanded of his Father, That he would give him the Portion of his Goods, which upon a Dividend would fall unto him by his Death. This raſh, unthinking Young Man would have his Portion in hand, Livery and Seiſin of his Eſtate, before he was in age capable to manage and improve it. Should many young Perſons have their wills, they would have God's beſt things at their own diſpoſal, that is, to be profaned,

fained, and profanely uſed, to be ſquandred away and miſpent upon their Luſts and Debaucheries.

But ſoft and fair, Sirs! Holy things are for holy Perſons. Dogs muſt not have, for all their greedy craving, the Childrens Bread; nor unſanctified Youth, though they expreſs eager deſires for it, the Lord's moſt holy Supper. God ordered a Boundary to the ſacred Mount, and there be Rayls affixed even by Chriſt himſelf round about his holy Table. There was this Inſcription over the Temple gate, *Let no Foreigner enter here.* Chriſt's holy Supper is not for all Comers and Goers. His Church is neither an Inn nor a Priſon; not an Inn, where the worſt are to be admitted to all privileges, let them be never ſo vile and irreligious, as well as the beſt: Nor a Priſon, into which Men and Women ſhall be driven and enforc'd, and others kept and detained by the ſame violence.

All that are Baptiz'd, have no more a right to the bleſſed Sacament of the Euchariſt, than all Circumciſed *Iſraelites* had unto the Paſſeover; unleſs theſe were ceremonially clean, they were to be excluded. But

But yet as the Priests and Levites under the Law were to put a difference between the Clean and the Unclean; and the Door-keepers in God's House were to keep out the latter, till they were purified, from participation of the Sacrifices; & that they were to sanctifie themselves and their Brethren, and so to eat the Lord's Passeover: E'en so by parity of reason should Pastors of Churches, Helps in Government, and all Church-Officers, be assistant to them in sanctifying and preparing the incompleat and unfit Church Member for this heavenly Banquet. And did they more conscientiously discharge this their particular Duty, the Lord's Table would be more furnisht with Guests, and those of better quality, and better qualified.

However, blessed be his Holy Name, that there be yet any, and that this heap of Wheat is set about with some Lillies; and that when the King comes to visit his Guests, they be not all without the Wedding Garment, but that the Graces of many Communicants, like Spikenard, send forth a pleasant smell!

That the Heart of Christ, and of all true Christians may be refreshed and revived

revived with thoſe ſweet Odours from Communicating Saints, is the deſire and prayer of all that love the Lord Jeſus in ſincerity; and that the Riſing Generation, our hopeful Youth, may be aſſiſted and encouraged herein, muſt be the deſign and endeavour of all his Miniſters. O! how comfortable is it to ſee our Youth looking after God and Heaven, and ſecuring the Salvation of their Souls early and betimes; and to be enquiring the way to *Zion* with their hearts and faces thitherward! I have no greater joy than to ſee my Children walking in the truth. It hath drawn Tears of Joy from ſome Godly Miniſters, to ſee the holy ſeriouſneſs, zeal and forwardneſs in Religion of ſome young Chriſtians. O! their firſt love to God, how warm, ſtrong and lively is it? Would they but keep up theſe holy Affections in their power and vigour, what ſingular Bleſſings to the Church, whereof they be Members, and to the Land of their Nativity, would theſe be? Happy ſhall we be if our Sons be as Plants, Plants of Righteouſneſs of God's own planting, grown up in their youth; and our Daughters as corner-ſtones poliſhed into

the

the ſimilitude of a Palace for God to dwell in!

Come my dear Youths, and help fill up my Joys! *Labans* Daughters that were married unto *Jacob*, asked him, whether there was any Portion or Inheritance for them in their Father's Houſe? You are married unto Chriſt: He eſpouſed you unto himſelf in Baptiſm; he purchaſed you, as the Cuſtom of the *East* was and is, to be his Bride, but the price was his own Blood. Though in your natural Father's Houſe, the old *Adam*, you have no Portion, none Inheritance, but Sin and Curſe, Death and Wrath; yet in the Houſe of the Second *Adam*, the Lord from Heaven, there is a moſt worthy Portion, a double Portion for you, Grace and Glory; there be Purchaſes and Promiſes, there be Bleſſings for evermore.

O, don't ſtand in your own Light, nor refuſe your own Happineſs! Come, put in your Claim to them, and demand it *as your Right and Due* from the Paſtors of Churches, that theſe glorious favours and priviledges may be ſealed to you in this Holy Sacrament of the Lord's Supper. They cannot, they will not reject

you,

you, provided you come in God's way, and don't bar your own Claim by your Sins and Unworthineſs; but reſolve through Grace, to make good, fulfil and accompliſh your Baptiſmal Vow. You be of years and capacity to do it. The Lord waits for the performance of it. Yield then your ſelves now up unto God; become by a renewed, ſolemn, ſincere, ſerious and hearty Stipulation with him his Covenant Servants; take up his eaſie golden Yoke; wear his Badge and Livery, true Holineſs; ſubject your ſelves willingly unto Church-diſcipline; fill up all your Relations and Employments with Grace; anſwer fully to the Demands of all Duty; count Subjection unto the Scepter of *Chriſt*'s Houſe your Dignity, Liberty and Felicity: You are never free, nor will you be truly free and happy till then.

THE

THE
Young Man's Claim
UNTO THE
SACRAMENT
OF THE
Lord's Supper.

1. Queſt. *WHY do you now preſent your ſelf before God and this Aſſembly?*

Anſw. I come to profeſs my Faith and Hope in God, and to teſtifie that I take upon me the performance of my Baptiſmal Vow, and humbly crave admiſſion unto the Lord's moſt holy Table, as my right and priviledge. *Pſal* 22. 22, 23, 25. *Exod.* 12. 43, 49.

2. Q. *Have you then a right and priviledge to Communicate at the Lord's Table?*

A. Yes.

3. Q. *Produce and prove your claim.*

A. I lay claim to it, 1. Becauſe I am a baptized Perſon, adult, and come to years of diſcretion, capable of examining my ſelf, able, and in ſome meaſure through Grace, willing to perform the preparatory Duties to it, the Concomitant ones in it, and the Conſequentia after it. *Exod.* 12. 43,49. 1 *Cor.* 11. 28 *Pſal.* 110. 3. and 119. 32.

4. Q. *Have you any other Title to the moſt holy Sacrament?*

A. 2. Yes, this in the ſecond place That I need Grace infinitely, and in this holy Sacrament the Lord doth offer it unto the needy, hungry, thirſty Soul freely, and will communicate it moſt abundantly. *Rev.* 3.17, 18.-1 *Cor.* 10.16 1 *Cor.* 11. 24, 25, 26.

5 Q. *What are your wants that muſt be ſupplied?*

A. I want Grace of all kinds, and in all degrees; ſtrength of Grace, the ſupports and comforts of Grace: unleſs

I have these (and they be to be had in the *Lord's Supper*) I shall suffer very much in my poor Soul. *Rev.* 3. 17, 18. *Levit.* 13. 45. *Luke* 15. 17. and 18. 13.

6. Q. *What are those particular Graces you would more especially receive, and be growing in by your Participation of the Lord's Supper?*

A I find my Faith weak, and that must be strengthned; my Repentance flat and dull, and that must be reviv'd and exercis'd; my Hopes, Love and Desires mean and low, and they must be raised up and inflamed; my ability for Duty is poor and small, and this must be heightned and augmented; my Sins many, and they must be pardoned; my Corruptions and Temptations powerful, and they must be mortified and subdued. I want assurance of God's Love and Grace to persevere unto the end; all which our blessed Saviour offers and tenders, and would seal in this heavenly Banquet unto worthy Communicants. *Luke* 17 5. *Ezek.* 36. 25, 26. *Psal.* 62. 1, 5. 7. *Cant.* 7. 12. *Isa* 26. 8. *Job.* 15. 5 *Gal* 6. 3. *Psal.* 25. 11. *Mich*, 7. 19. *Psal.* 4. 6, 7. and 90.

13, 14, 15, 16, 17. *Math.* 26. 28.

7. Q. *What are your thoughts and ſenſe of Sin?*

A. Ah! Sir, I find and feel it by moſt woful Experience to be the worſt of Evils. Sin indwelling in me, the Sin of my Nature hath horribly defiled me, alienated me from God and all good, robbed me of his Image my glory, wounded me in all my faculties and powers, rendred me altogether uſeleſs and unprofitable, produceth innumerable actual Sins in my heart and thoughts, words and life, with and againſt my will and conſent, made me a Slave of the Devil, and expoſed me to the curſe and wrath of God for ever. *Pſal* 38. 1. to 11. *Eccleſ* 1. 29. *Iſai* 1, 6. *Jer.* 13. 23. *Hoſ.* 4 12. *Zach* 11. 8. *Luk.* 10. 30. *Rom.* 3. 12. *Job* 14 4 *Rom.* 7. 14, to 24. *Pſal* 26. 11. and 130. 8. *Deut.* 27. *ult.*

8. Q. *Since you are ſo miſerable through Sin, what courſe do and will you take to alter and better your condition?*

A. I run to Jeſus Chriſt, God made Man, who loved poor Sinners, and died

for

for them; who being *Immanuel*, is able and willing to ſave even to the uttermoſt all Sinners, that come unto God through him: beſides he calling and inviting the weary and the heavy laden to come unto him, and promiſing, that ſuch as come, he will in no wiſe caſt out; and he being to be had and found, received and embraced in this Holy Sacrament, I therefore deſire to be admitted to it, that therein I may meet with the Lord Jeſus, receive him and all his Benefits to the Comfort and Salvation of my poor Soul. *Matth.* 11. 28. *Heb.* 7 25. *Joh.* 6. 37. *Iſa.* 45. 22.

9. Q *But will Jeſus Chriſt ſave you from Sin and Hell?*

A. Yes, I hope through Grace; (though the good Lord help my Unbelief!) that he will.

For 1, I cloſe with him now this very inſtant, and profeſs in the preſence of God, and of his holy Angels that I have done it already, as I do now again once more with all the ſeriouſneſs and ſincerity of my Soul, cloſe with him in all his Offices.

I take him for my only High Prieſt

to satisfie God's Justice for mine offences by the Sacrifice of his Death, and to be my Advocate, and to make Intercession for me.

I take him as my Prophet, to reveal all the Counsels of God to me for my Salvation, which he doth by his holy Word and Spirit.

I do also close with him as my Lord and King; not only to defend me, and to subdue my Soul's Enemies under me, but to rule and govern me by his good, holy and righteous Laws recorded in the Scriptures of Truth. *Psal.* 110. 4 *Isa.* 53 4, 5, 6. 1 *Joh.* 2. 1, 2 *Heb* 7 22, 25. *Deut* 18. 15, to 20. *Psal.* 73. 24. *Psal.* 44 4. *Isa* 33. 22.

10. Q. *Why else do you Hope that the Lord Jesus will be your Saviour?*

A. 2. Because as I close with him in all his Offices, so I do also in all his Ordinances. I desire and resolve, Grace enabling me, to walk with him in all his ways publick and private. *Luke* 1. 6 *Psal* 119. 4, 5, 6, 8.

I take him also as with his Crown, so with his Cross, and according to that

grand

grand and first duty of the Gospel, to deny my whole self whenever it comes in competition with his Glory, resolving to part with Name and Fame, Liberty and Livelihood, Friends and Relations, Estate, Limbs, and Life it self, rather than with Christ Jesus. I shall also through the aids of Divine Grace take up my Cross daily and follow him whither soever he goeth, though it may be into the greatest and sorest troubles here below. *Matth.* 16. 4. *Luke* 14 6, to 23.

11. Q. *Have you any other ground to hope for Salvation through Christ?*

A. 4. Yes, I was dead in Sins, and Trespasses, and he quickned me; blind in Spiritual Matters, and he enlightned me: I was lost, and he found me; a Rebel against God, and he hath converted me. He first convinced me of my woful estate of sin and misery, humbling me for all mine iniquities, original, habitual and actual, of Omission and Commission, for my own and my other Men's sins; and then by the power of his Holy Spirit, alienated my Heart and Affections from

them, and implanted me into himſelf unto newneſs of Life. *Epheſ.* 2. 1, 2. *Luke* 15 32. *Pſal* 23 3. *Jer.* 32 18. *John* 16 8, to 11. *Rom.* 6. 17, 22. and 8. 2, 5, 9

5. I ſeek only for Wiſdom, Righteouſneſs, Holineſs and Redemption through him. He is my Sun and Shield, he will give me Grace and Glory; and being upright before him, I ſhall never want any thing that is good for me. 1 *Cor.* 1. 30. *Pſal.* 84. 10.

12. Q. *But have you no righteouſneſs of your own, whereby to be juſtfied before God?*

A. No Mine, the very beſt of it is but Wretched Rags and filthy Clouts. I come ſhort in every duty of God's glory; and when I have done my beſt, I am but an unprofitable Servant. *Jehova Tzidkenu*, Chriſt Jeſus, he only is my Righteouſneſs. By the Merits of his Obedience active and paſſive I only believe and expect to be juſtified, pardoned, adopted, reconcil'd and ſaved. *Iſa* 64 6 *Rom* 3 3. *Luke* 18. 10 *Jer.* 23. 6. *Gal* 2. 15, 16 *Acts* 15. 11. *John* 1. 12. *Epheſ.* 2. 13, 14.

13. Q. *But why must the Lord Christ be your All for Righteousness and Life?*

A. Because I cannot be saved by the terms of the First Covenant, the Covenant of Works; but by those of the Second, the Covenant of Grace. *Rom.* 3. 20.

14. Q. *What is the difference betwixt the two Covenants?*

A. The Covenant of Works requires *doing*, but the Covenant of Grace, *believing*: The Covenant of Works, personal Obedience, and inherent Righteousness; but the Covenant of Grace, Righteousness imputed. The Covenant of Works requireth compleat, perfect and universal Obedience; but the Covenant of Grace accepts of sincere and cordial. The Covenant of Works requires Duty, but gives no ability to perform; but the Covenant of Grace gives strength for all services and performances. *Levit.* 18. 4, 5. *Acts* 16. 30, 31. *Rom.* 10. 4, 5. *Heb.* 7. 22. *Gal.* 3. 10. *Prov.* 23. 26. *Phil.* 2. 12, 13.

15. Q. *What other difference is there between the two Covenants?*

A. This, That the Covenant of Works makes us to ſerve God unwillingly, and to ſin the more, and drives Souls under it to deſpair; but the Covenant of Grace engageth us to ſerve God chearfully and delightfully, and fills the Soul with holy Joys. Laſtly, The Covenant of Grace hath a Mediator, even the Lord Jeſus Chriſt; but the Covenant of Works none. *Rom.* 8. 15. *Pſal.* 119. 108. *Heb.* 12. 24. 1 *Tim.* 2. 5.

16. Q. *Under which of theſe Covenants are you?*

A. Bleſſed be everlaſting Love for viſiting me with his tender Mercies in the day-ſpring from on high! and drawing me out of my deplorable eſtate of Nature! and ſtriking me off from all my falſe Reſts, Phariſaical and legal Righteouſneſs! and bringing me into the Bond of the Everlaſting Covenant of Grace! and engaging me to depend and roll my Soul upon the Lord Jeſus for all ſpiritual and ſaving Bleſſings; So that though I am dead in my ſelf,

yet

yet I live by Christ; though accursed in my self, yet am I blessed in Christ Jesus. I am nothing, have nothing, and can do nothing; but Christ is my All, and All in all. Grace! Grace! Glory be to God for the Unsearchable riches of his Free Grace! *Psal.* 40. 2, 3, 4, 5. *Col.* 3. 11. *Zech.* 4. 7. 2 *Cor.* 9. 15.

17 Q. *What other Claim have you to the Lord's Table?*

A. The express Call, Command and Summons of God by his Word, Ministers and Spirit, which I read in the Holy Bible, and hear published in the Churches, and are perpetually inculcated and sounding in my Ears, Heart and Conscience; so that I cannot without sinning against God, grieving of his Spirit, contempt of his Grace, scorn to his Word, Ministers and Saints, (whose Communion is highly to be valued) and without offering irreparable wrong to my own Soul, I cannot omit and refrain coming unto the Lord's Table, *Mat.* 22. 3. *Rev.* 22. 17. *Numb.* 9. 13.

18 Q. *What must you do before you come unto the Lord's Table?*

A. I must early in the Evening of the last day of the week sequester my self from the World, and by serious Self-Reflections and Examination, by reading and meditation, and by fervent, importunate Prayers, fit and prepare my Soul for this most Holy Sacrament, 1 *Cor.* 11. 28.

19. Q. *How will you Examine your self?*

A. 1. I will see the face and state of my Soul in the infallible Glass of God's Word. To this purpose I shall set before me a Catalogue of Sins and Duties, Sins forbidden, and Duties commanded in the Decalogue, and then seriously ask of my Soul, whether I am guilty of Omissions and Commissions or not. *Job* 13 23. *Jam.* 1. 23, 24.

2. Being convinced in my Conscience of them, of their Aggravations, and of my Ill-deservings for them, I will through Grace renew my Repentance, and mourn, and be confounded for

for them. I will hate, detest and forsake them; and shall seek for and sweep out of my Soul, with the Besom of godly jealousie and indignation, this accursed Leaven, and all its Crumbs and Relicks that are lurking in me. Zech. 12. 10. *Psal.* 119. 23, 24 1 *Cor.* 5. 7.

3. I will flee to my only Sanctuary from the Curse and Wrath my Sins have procur'd and purchased me, even to the Wounds, Blood and Death of my dearest Lord and Redeemer. *Luke* 18. 39. *John* 3. 14, 15, 16. and *John* 1. 10.

20. Q. *How will you employ your self at the Lords Table?*

A. 1. I shall joyn with the Church of Christ in all their publick Duties of Prayer and Contemplation of the Ministerial Actions in breaking the Bread, and distributing it and the Cup unto the Communicants.

2. I shall give my self to private and particular Meditations and Prayers.

21. Q. *What holy Thoughts will you have at sight and Miniſtration of the ſacred Elements?*

A 1. When I ſee the Bread conſecrated and bleſſed, I ſhall think upon Chriſt Jeſus, that immaculate Lamb of God, choſen out and ſet apart by God himſelf to that great work of ſatisfying Gods Juſtice, of reconciling and redeeming me, and the whole World of God's E leſt from Sin and Hell, that Wrath which is to come. *John* 1. 29.

2. When I ſhall ſee the Bread broken and the Wine poured into the Cup, I ſhall tremble at Gods fierce wrath againſt Sin and Sinners, which fell ſo heavily upon his moſt dearly beloved Son, and might moſt juſtly have fallen upon my guilty Soul. This ſhall raiſe in me an holy horror and abhorrency of Sin, and engage me to an everlaſting Apoſtacy from it. *Pſal.* 76 7 1 *Sam.* 6. 20. *Rom* 5. 4 *Rom.* 6. 1, 2, 3.

3. When I ſee the Bread and Cup brought to me, put into my Hands, and I am bidden to take and eat, to take and

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drink the Body and Blood of my Lord Jesus in remembrance of him for the remission of my Sins; I shall be ravished at the Wonders of Divine Mercy in offering Christ, and bringing him home with all his Benefits unto my poor Soul. And I shall then most cordially and thankfully receive Christ, his Pardons, Righteousness, Adoption, Purchases, Promises, Grace and Glory, *Psalm* 8. 4. *Mat.* 8. 8.

22. Q. *May you at the Lord's Table make a particular Application of the Lord Jesus and all his Benefits unto your Self?*

A. Yes, as I am a Believer and an invited Communicant, it is both my Priviledge and Duty so to do; for I am to receive and feed upon the Lord Jesus Christ in these sacred Elements by Faith, which is nothing else, but to make a personal and particular Application of Him unto my Soul. *Mat.* 26. 26, 27. *Mark* 14. 22, 23. *Luke* 22. 19, 20. 1 *Cor.* 11. 24, 25.

23. Q. *But will not this be high and daring Presumption in you?*

A. No, The humble, serious, hearty Obedience of Faith unto the Command of

of my bleſſed dying Saviour is no preſumption in me. That I am to take and eat his broken Body, and to drink his precious blood, is that Duty whereunto I am poſitively and perſonally bound and obliged by the very Words of Inſtitution. I read them in three Evangeliſts, I read them alſo in the Apoſtle *Paul*. So that I ſhould be very wicked if I neglected the doing of it. The Lord Chriſt is offered and tendered to me by Himſelf, and Miniſter at this Holy Sacrament; ſhould I refuſe him, I were guilty of profaning it, and ſhould eat and drink unworthily, to my own Damnation. I ſhall therefore through Grace at the Lord's Table, lift up the everlaſting Doors of my Soul, that the King of Glory may come in: And though I am not worthy to lodge ſuch a Gueſt under my Roof, yet in as much as he is pleaſed to tell me he will come and Sup with me, and dwell in and with me, I will ſweep the Gueſt Chamber of my heart clean for him, and entertain him with Loves and Joys. *Pſal.* 24. 7, 9. *Mat.* 8. 8. *Rev.* 3. 20. *Luk.* 19. 5, 6.

24. Q. *What other Holy Meditations will you have at this Sacrament?*

A. 4. This, That the Lord Jesus is the Bread and Food of Believers, the Stay and Staff of my Souls Life. By his Death I live; By his Curse I am blessed: he was broken for me, and given to me that I may be saved by him. This thought of him shall be very sweet and precious to me, that such a dead Dog as I am shall live by him, and have Life more abundantly from him. *Joh.* 6. 33, 35, 47, 51. *Joh.* 5. 26. *John* 10. 10.

25 Q *What other good and comfortable Thought will you have at the Lords Table?*

A 5. This also, That though the Blood of Christ was shed *by* me, yet it was also shed *for* me, that my Sins might be blotted out, and an incensed God reconciled to me. So that I am now come to the Communion of the Blood of Sprinkling, which speaketh better things to God for me, than the Blood of *Abel*. I see Christ in this holy Sacrament propitiating God unto me with his own Blood. For he is my Peace. He hath made up the Breach between

between God and my Soul. *Matth.* 26. 28. *Heb.* 12. 24. 1 *John* 2. 1, 2. *Eph.* 2. 14.

26 Q. *What else will you be thinking on at this Holy Sacrament?*

A 6. The wonderful and everlasting Love of Christ unto poor fallen Man. He rejoyced from all Eternity in the habitable parts of the Earth, and his Delights were in the Miserable Children of forlorn *Adam*. He shew'd no Mercy unto the Apostate Angels; but has displayed and bestowed the Miracles of his saving Mercies unto us, and unto me, the worst of Sinners in particular. When I was not, he loved me. When the Devil plotted my ruin, he frustrated his Devices, and turn'd them to his own Destruction. He became my near Kinsman, and redeemed me from mine Iniquities, from the subtilties, malice, rage and power of Hell by his most precious Blood. I can read his flaming Love to me, in his streaming Blood for me: Would he have died for me, if he had not loved me? *Prov.* 8 31. *Jer.* 31 3. *Heb.* 2 16. *Rom.* 5. 6, 7, 8, 9, 10. *Gen.* 3. 15 *Job* 19 25 *John* 3. 16.

27. Q.

27. Q *Have you any other good Thought to be put forth at the Lord's Supper?*

A 7. Yes, That I now see the Lamb of God carrying away the World of my Sins out of Gods sight into the Land of forgetfulness. For all my Sins were put upon Him, and like the Scape goat he hath born them quite away, so that they shall never be found more. Christs Blood hath fully satisfied Gods Justice, quenched the Fire of his Wrath, turn'd away his Indignation from me. The God and Father of my Lord Jesus, is in and through him become my God and my Father. *John* 1. 29. *Lev.* 16. 21,22. *Matth.* 20. 28. *Isa.* 53. 56. *Rom.* 3. 24. *Isa.* 12. 1. *John* 20. 17.

28. Q. *What other Reflections will you have in this Sacrament?*

A. 8. That the Lord Jesus hath bequeathed a Gift and Legacy in his Last Testament that very night in which he was betrayed, his Blood and Love unto Believers. He neglected himself, to remember us, and hath left a publick Bank and Stock for our common Relief. So that I am bound to look unto a Crucified

Crucified Jesus, as all the Saints do; and to fetch from him in this Legacy that Grace which is needed by me. *Matth* 26. 26, 27, 28. 1 *Cor.* 11. 24, 25, 26. *John* 14. 27. *Heb.* 12. 2. *Isa.* 45. 22.

9. That as Christ hath loved us, so we should love one another. This is a Feast of Love: And a Christ hath loved me; so am I truly and sincerely, though I can never equally in degree and measure, to love all those for whom he hath died. 1 *John* 4. 10, 11. and 1 *Joh.* 3. 16.

29. Q. *What else is there to be done by you?*

A. I shall during the whole Action, be very intent in my private Solilo quies between Christ and my own Soul. I shall also joyn with the Congregation in solemn Thanksgivings, and joyful singing of his Praises, and in Acts of Love, Charity and Mercy to the poor Members of the Lord Jesus according to my ability. Moreover through Grace I shall labour and endeavour to live this Sacrament when it is ended, to watch over my Heart, Tongue,

Tongue, Senſes, and all my Ways and after-Actions; to pay all my Vows, and to walk more humbly and cloſely with my God the remainder of my days, & ſhall long moſt earneſtly after another Sacramental Opportunity. *Pſal.* 104. 34. and 139. 17, 18. and 22. 25. and 104. 33. *Heb.* 13. 15, 16. *Gal.* 6. 9, 10. *Pſal.* 16 2, 3. 1 *Cor.* 16. *Pſal.* 39 1. *Job* 31 1. *Eph* 5. 13. *Pſal* 116. 12, to 19. and 101. 2. and 42. 1, 2. and 84. 1, *&c.*

30. Q. *Will you ſubmit to the Diſcipline of this Church? to be admoniſhed, reproved and cenſured, if need be, by the Paſtor and Brethren of this Church?*

A. Foraſmuch as Chriſt's Yoke is eaſie, and his Burthen light; and this Great and Sovereign Lord and King of the Church requires that all his Diſciples and Subjects be Holy, even as God is Holy; I do profeſs and promiſe, as in his preſence, to ſubject my ſelf to be governed by the golden Scepter of his holy Laws in his written Word, and to embrace Counſels and Reproofs with all humbleneſs and thankfulneſs, and hope that through Grace I ſhall never

by

by any miſcarriages of mine incur an
deſerve the Cenſures of God's Church
but if I ſhould be ſo unhappy throug
the violence of Temptations, and th
out breakings of Corruption, to ſcanda
lize the holy Name and good ways o
God, the Cenſures of the Church bein
divine Medicines of God's own Appoin
ment to cure and recover diſeaſed an
fallen Church Members, let them be ad
miniſtred to me for my cure and recove
ry by the Paſtor of the Church and i
Officers. *Pſal.* 116. 16, 17. 1 *Cor.* 6: 2
and 10. 31. *Rom.* 14: 7, 8, 9: *Pſal.* 14
5. and 17. 3. and 19. 12, 13. 1 *Cor.*
3, 4, 5. 2 *Cor.* 10. 3, 4, 5, 6. 1 *Cor.* 1
22. *Mat.* 18, 15, 18.

FINIS.

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